The Organization of the Orthodox Eastern Churches

By Margaret C. Dampier

281.9Q
D188

Class 281.9Q Book I188
General Theological Seminary Library
Chelsea Square, New York

Purchased from the fund bequeathed to the Seminary by
EUGENE AUGUSTUS HOFFMAN, D. D.
DEAN 1879-1902

The Organization of the Orthodox Eastern Churches

BY

MARGARET G. DAMPIER

PUBLISHED FOR
THE EASTERN CHURCH ASSOCIATION
BY
A. R. MOWBRAY & CO. LTD.
LONDON: 28 Margaret Street, Oxford Circus, W.
OXFORD: 9 High Street
1910

281.9Q
D188

50904

UNION THEOLOGICAL SEMINARY
LIBRARY
NEW YORK

CONTENTS

		PAGE
	INTRODUCTION - - - -	5
I.	THE CHURCH OF CONSTANTINOPLE, - -	10
II.	THE CHURCH OF CYPRUS - - -	14
III.	THE CHURCH OF MOUNT SINAI - -	15
IV.	THE CHURCH OF GREECE - - -	16
V.	THE CHURCH OF RUSSIA - - -	19
VI.	THE CHURCH OF ROUMANIA - - -	24
VII.	THE CHURCH OF SERVIA - - -	27
VIII	THE CHURCH OF MONTENEGRO - -	31
IX.	THE CHURCH OF BULGARIA - - -	32
X.	THE METROPOLITANATE OF KARLOWITZ -	37
XI.	THE METROPOLITANATE OF BUKOWINA AND DALMATIA - - - -	44
XII.	THE METROPOLITANATE OF HERMANNSTADT -	48

The Organization of the Orthodox Eastern Churches

INTRODUCTION

THE object of this pamphlet is to provide a convenient outline, for reference purposes, of the Constitutions of the various autonomous Churches which are included in the Holy Orthodox Eastern Church. No attempt has been made to give any historical account of these Churches, but a few general remarks may not be out of place here.

The order of precedence at present observed amongst them is as follows: 1, Constantinople; 2, Alexandria; 3, Antioch; 4, Jerusalem; 5, Russia; 6, Cyprus; 7, Karlowitz; 8, Sinai; 9, Montenegro; 10, Greece; 11, Hermannstadt; 12, Bukowina and Dalmatia; 13, Servia; 14, Roumania; 15, Bulgaria. But in any General Council the heads of each of these Churches would have an equal vote.

All these autonomous Churches have the fullest intercommunion with one another, with the exception of Bulgaria and Constantinople. Owing to a dispute on matters of jurisdiction—*not* doctrine—in 1870, when the Bulgarian Church was declared autocephalous, it was excommunicated by the Patriarch

of Constantinople as schismatical, and the excommunication is still in force.

This excommunication was not, however, recognized by all the other autonomous Churches.

With regard to the three Austro-Hungarian Metropolitanates of Karlowitz, Hermannstadt, Bukowina, and Dalmatia, it must be borne in mind that they are not national Churches like the rest, but merely orthodox sees in a country of which the official religion is Roman Catholic.

This fact accounts for several peculiarities in their organization, such as the formation of Local Church Communities, etc.

From the outline given in this pamphlet, it will be seen that the constitutions of the various autocephalous Eastern Churches are formed more or less upon the same model.

In each there is somewhat the same parochial, diocesan, and national organization; but to avoid needless repetition it may be as well to enumerate generally the principal duties of two organs of diocesan administration which vary but little in the different Churches—namely, the Diocesan Consistory Court and the Protopope.

The former is really the Bishop's Council of Presbyters.

It cannot give any decision contrary to, or apart from, the Bishop, or act independently of him in any way; but is intended to advise and assist him in the management of his diocese.

An attempt made in Greece, about 1860, to secure greater independence for the Diocesan Consistory Court met with instant and firm suppression at the hands of the higher ecclesiastical authorities. (Milas, p. 84. 2.)

The Diocesan Consistory Court, then, is principally concerned with—

1. The preservation and maintenance of the Orthodox Faith in its integrity.
2. The due performance of public worship.

3. The maintenance of good order in churches and monasteries, together with their building and restoration.

4. The examination of candidates for Holy Orders—with regard not only to their intellectual but also to their moral and physical fitness—and the general supervision of the clergy.

5. Jurisdiction in spiritual cases.

6. Supervision of the manner in which the church and monastic funds are being administered throughout the diocese.

In nearly all the Orthodox Churches, excepting Greece and Constantinople, where the dioceses are very small and the number of Bishops considerable, every diocese is divided into a certain number of districts, over which a Protopope or arch-priest is appointed. The number of parishes which a Protopope has under his supervision varies with the size of the diocese. It ranges from a minimum of ten to a maximum of thirty.

The duties performed by a Protopope of the Orthodox Church are, in some measure, a combination of those assigned by us to the Archdeacon, Rural Dean, and Diocesan Inspector of Schools respectively.

Firstly, with regard to matters of doctrine, he has—

1. To see that the Orthodox Faith is maintained in its purity in his district.

2. To ascertain that the parish clergy under his supervision pursue a regular course of theological study, that they preach on Sundays and Festivals, and that these sermons are in accordance with the teaching of the Orthodox Church.

3. That the children in the various parishes are receiving proper instruction from the books prescribed and approved by the authorities of the Church.

4. At each visitation of his diocese he must deliver a charge to the clergy and people.

Secondly, in connection with the due performance of public worship, he must—

1. See that every parish church is provided with the necessary church vessels and books, and that they are in good order; that the churches themselves are kept clean and in good repair; and that they are built according to the usual prescribed plans.

2. That the parish clergy are provided with the chrism for Confirmation and Holy Unction; that they neglect none of their duties in church; and that the Sacraments are administered according to the rules of the Church.

3. That the faithful make their confessions and communions at the appointed times; and that the clergy make their confessions at least once a year to the confessors appointed by the Protopope for each district.

Lastly, with regard to the government of the Church the Protopope must see—

1. That the clergy follow the directions given them by the authorities of the Church; and that they discharge their parochial duties conscientiously in the spirit of these directions.

2. That they do not engage in any occupation unworthy of their office, nor receive illegal payment for their services; that they wear the prescribed clerical dress; that their private life is pious and upright; and that their children are being properly brought up.

3. He must attend to the wants of the needy clergy, to the widows and orphans of the clergy, and superintend the administration of all Church funds.

4. He must keep a list of all the clergy in the district—visiting each parish once or twice a year, taking careful note of all its affairs, and seeing that the parish accounts and registers are properly kept.

After each visitation he must send in a report on his district to the Bishop, whom he must also keep informed of any unexpected occurrence.

5. He must summon the parochial clergy once or twice a year, as circumstances require, to discuss

together the needs of the Church and any religious or theological questions which may arise.

The Protopopes are generally appointed by the Bishops of the diocese, but in some Churches, such as Bulgaria, Karlowitz, and Hermannstadt, they are elected for a definite period by the clergy or clergy and lay representatives of each district. In the parochial administration of these Eastern Churches it will be noticed that the management of the Church funds is always entrusted either to the laity or to the laity and clergy together.

In writing this pamphlet I have relied mainly on the excellent work of Archbishop Milas, *Das Kirchenrecht der morgenländischen Kirche* (German translation, by A. von Pessic; Zara, 1897, from which my references are taken), and the statutes of the various Churches, some of which are printed in full in *Archiv. für Kirchenrecht Innsprück und Mainz*, volumes for 1871, 1879, 1880, 1883, 1885, 1893.

For Bulgaria I have also consulted *Das Fürstenthum Bulgariens*, by C. J. Jireceks; Prag., 1891, in which will be found a full account of the present condition and working of the Bulgarian Church; and for Russia, Leroy-Beaulieu, *The Empire of the Tsars and the Russians*, vol. iii, English translation.

Full information respecting the See of Karlowitz will be found in E. von Radic, *Die Verfassung der orthodox serbischen und orthodox-rumänischen Particular Kirchen in Österreich-Ungarn, Serbien und Rumänien*, I, Buch; Prag., 1880.

I have also referred to Kattensbusch, *Die orthodoxe, Anatolische Kirche*, vol. i of his *Lehrbuch der vergleichenden Confessionskunde*; Freiburg, 1892.

M. G. DAMPIER

I

THE CHURCH OF CONSTANTINOPLE

PAROCHIAL ORGANIZATION

(a) The Parish Priest.

The parish priest is appointed by the Bishop of the diocese, but the opinion of the parishioners is consulted before the appointment is made.

The deacon and any other clerks are elected by the parish priest and the representatives of the parishioners.

Their election is confirmed by the Bishop.

The income of the parish clergy is provided by fees and contributions from the parishioners.

(b) The Parish Committee.

The administration of all parochial affairs is entrusted to a committee (ἐπιτροπή).

This committee consists of from three to five members who are elected from amongst the parishioners by a general assembly of the whole parish.

Their term of office is one year, and their election must be confirmed by the Bishop.

The assembly also elects an executive officer called the "μουχτάρης," who is entrusted with the management of all the current business of the parish.

He has his own seal, but it cannot be affixed to any document without the knowledge and consent of the parish committee.[1]

DIOCESAN ORGANIZATION

(a) The Bishop.

The Bishop is elected by the Holy Synod, which sits at Constantinople. If any two candidates should obtain an equal number of votes, the decision rests with the Patriarch. In any case he must confirm the election.

The election is then notified to the Government, which issues the necessary "firman."

Bishops in Metropolitanates subject to Constantinople are similarly elected. Their election is confirmed by the Metropolitan.

In the other three Patriarchates of Alexandria, Antioch, and Jerusalem the Bishops are elected by the Patriarch and Synod, and confirmed by the Government.[2]

(b) The Ecclesiastical Committee.

This Committee is composed of three members, all clergy.

It superintends the training of the clergy, and sees that no unfit candidate is ordained.

(c) The Diocesan Council.

The Diocesan Council attends to all the secular affairs of the diocese, such as schools, etc.

It is presided over by the Bishops of the diocese, and is subordinate to the Mixed Council[3] (*τὸ μικτὸν συμβούλιον*) which sits at Constantinople.

The other three Patriarchates have similar Diocesan Councils.[4]

[1] *Γενικὸς κανονισμὸς τῶν ἐν Κωνσταντινοπόλει ἱερῶν ἐκκλησίων.* Constantinople, 1868. Milas, p. 357.

[2] *See* Milas, p. 325. [3] *See* below. [4] Milas, p. 343.

NATIONAL ORGANIZATION

(a) The Patriarch.

The Patriarch is elected by a special assembly of clergy and laity, composed as follows[1]:

Clergy.

The members of the Holy Synod, any Bishops who happen to be in Constantinople at the time, and the Metropolitan of Heraklea. The latter has the privilege of giving the newly-elected Patriarch his staff.

Laity.

Three members of the Patriarchal Council, all the lay members of the Mixed Council, eight representatives of the Civil Service, the Governor of the Island of Samos, three representatives of the Danubean principalities, sixteen representatives of the commercial and trading classes, two representatives of the parish churches in Constantinople, and twenty-eight deputies from the subordinate dioceses. This assembly chooses three names (which must have been approved by the Government), and the Bishops alone, voting in secret, elect one of the three.

He then receives the official recognition of the Government.

The other three Patriarchs are elected by their Synods, and confirmed by the Government.

(b) The Holy Synod.[2]

The Holy Synod consists of twelve Bishops, with the Patriarch as president.

Their term of office is two years, half the members retiring yearly.

[1] Κανονισμὸς περὶ ἐκλογῆς καὶ Διορισμοῦ τοῦ πατριαρχοῦ. 1862. Milas, p. 303.

[2] Κανονισμὸς περὶ τοῦ σκεματισμοῦ τῆς ἱερας Συνόδου. 1862.

The Synod can give no decision apart from the Patriarch, nor the Patriarch apart from the Synod. Attached to the Synod are two secretaries, who have no vote, and the Skeuophylax of the Patriarchal church.

The Synod sits three times a week, and deals only with spiritual affairs, though it has the charge of theological institutes and some charitable organizations.

(c) The Mixed Council.[1]

The Mixed Council consists of four Bishops and eight laymen.

The Patriarch is not *ex-officio* a member of the Council; but, if present at any of its sittings, he assumes the presidency. The ordinary president is the senior Bishop.

The members of the Council are elected for two years, half the members retiring yearly.

The Bishops are elected by the Holy Synod, and the lay members, who are all residents at Constantinople, by an elective body of citizens of Constantinople.

The Mixed Council administers all the temporal affairs of the Patriarchate, but its decisions require confirmation by the Patriarch.

NOTE.

The Ecclesiastical Court of the Patriarchate has jurisdiction in all matters of divorce and wills affecting Greek subjects in the Ottoman Empire, and its decisions have force of law in the Ottoman Empire. Each Metropolitan has his own Ecclesiastical Court for such cases.

I am indebted for this information to the Rev. M. Swabey, formerly English Chaplain in Constantinople.

[1] Κανονισμὸς περὶ τοῦ μικτοῦ συμβουλίου. 1862.
Milas, pp. 306–7. Kattenbusch, pp. 167–8.

II

THE CHURCH OF CYPRUS

DIOCESAN ORGANIZATION[1]

The Bishop is elected by the clergy of the diocese and by representatives of the laity. He is confirmed by the Archbishop, and then receives the official recognition of the Government.

NATIONAL ORGANIZATION

(a) The Archbishop.

The Archbishop of Cyprus is elected by the Synod and confirmed by the Government.

(b) The Synod.

All the ecclesiastical affairs of the island are managed by the Synod, which consists of the Archbishop, as president, and three Diocesan Bishops.

It meets once a year, and its jurisdiction is regulated by the Canons of the Œcumenical Councils.

[1] Milas, pp. 302, 315, 326.

III

THE CHURCH OF MOUNT SINAI[1]

The Archbishop of Mount Sinai is elected by the monks of the monastery there.

He is then confirmed by the Government and installed by the Patriarch of Jerusalem and his Synod.

His independence dates from 1575, when it was recognized and proclaimed by Constantinople in a Synodal Decree.

[1] Milas, pp. 284 and 302.

IV

THE CHURCH OF GREECE

PAROCHIAL ORGANIZATION [1]

(a) The Parish Priest.

The clergy and deacon of the parish church are appointed by the Bishop of the province, but the parishioners are consulted before the appointment is made.

The number of clergy varies from 1 to 3, large parishes having a deacon as well.

The clergy receive their income from various sources:

(1) Produce of land devoted to that purpose.
(2) Yearly offerings in kind.
(3) Fees for services.

Their houses are rent-free.

(b) Division of Parishes.

Parishes are divided into three classes—

Country parishes, country town parishes, and town parishes.

The minimum number of families to a parish is 25, and the maximum about 400.

[1] Milas, pp. 357–8 and 481–6.

(c) Administration of Funds.

The funds of the church are administered by officials called the Epitropai, who are elected from amongst the parishioners for this purpose.

The Greek clergy are not eligible to sit in the Legislature.

DIOCESAN ORGANIZATION[1]

(a) The Bishop.

When the see falls vacant the Holy Synod presents three names to the Sovereign, who chooses one. He is then consecrated.

(b) The Consistory Court.

Every Diocesan Bishop is assisted by a Consistory Court composed of the following officials:

The Οἰκονόμος, χαρτοφύλαξ, σακελλάριος, πρωτέκδικος, σκευοφύλαξ, σακελλίον, ὑπομνηματογράφος, ἱερομνήμων.

The Consistory Court deals with all the spiritual affairs of the province, and superintends the administration of Church and monastic funds, the building and restoration of churches, etc.

In marriage questions the spiritual side is dealt with by the Consistory Court, and the civil side by the State.

The members of the Consistory Court cannot give a decision contrary to or apart from the Bishop.

(*See* in particular the Encyclical of the Episcopal Synod, Athens, July 5, 1860, which deals with this question.)

But they may have their opinion—if it is contrary to the Bishop's—entered in the Acts of the Court, and so brought to the notice of the Synod in the event of an appeal to that body.

Owing to the small size of Greek dioceses the Bishops are not assisted, as in Russia, by Protopopes.

[1] Milas, pp. 340–2.

NATIONAL ORGANIZATION [1]

(a) The Metropolitan of Athens.

The Metropolitan of Athens is the head of the Church in Greece.

He is appointed by the Sovereign, who chooses one name out of the three submitted to him by the Holy Synod.

(b) The Holy Synod.

The Holy Synod consists of five Bishops, of whom one is the Metropolitan of Athens, who always presides.

The other four are replaced yearly, as a general rule, but some may remain a second year in the Synod.

A Royal Commissioner (*βασιλικὸς ἐπίτροπος*) attends the sittings, and signs the Acts after the members, but he has no vote.

The business of the Synod is divided into internal and external (*ἐσωτερικά* and *ἐξωτερικά*).

The former is conducted independently of the State, and comprises all questions relating to faith, morals, divine worship, Church doctrine and discipline.

The latter, conducted jointly with the State, comprises all other matters.

It is only in purely spiritual matters that the consent of the State is not required in order to give validity to the decisions of the Holy Synod.

[1] Milas, p. 309. Kattenbusch, p. 176.

The Holy Synod usually sits at S. Petersburg, but it has delegations, or subordinate courts, in Moscow and Gruzia.

These subordinate courts are—

(1) The Moscow Synodal Bureau,

Which is composed of the Metropolitan of Moscow as president, two Bishops, and the Protopope of the Cathedral of the Assumption at Moscow.

(2) The Bureau of the Holy Governing Synod of Gruzia and Imeretia.

The Exarch is president, and is assisted by three Archimandrites — two from Gruzia and one from Imeretia—and one Protopope.

The Holy Synod is further assisted by—

A Committee of Education,

Which is composed of nine members, clerical and lay, to whom may be added experts in different branches of knowledge as necessity requires; and

A Committee of Spiritual Censure.

This Committee is entrusted with the supervision of all religious books and periodicals. It does not extend its supervision to secular literature.

It has subordinate courts in Moscow, Kieff, and Kazan.

The Holy Synod sits on an average three times a week, and deals principally with matters of spiritual discipline, doctrine, religious observances, and the instruction in theological seminaries. Less strictly spiritual matters are left to the Chief Procurator, and to the subordinate bureaux, under the general head of "current affairs."

The Holy Synod also deals with all cases that come up to it, on appeal, from the Diocesan Consistory Courts.

VI

THE CHURCH OF ROUMANIA

PAROCHIAL ORGANIZATION[1]

(a) The Parish Priest.

The parish priest is appointed by the Bishop, but nominated by the Consistory Court of the diocese.

There is generally only one priest to each parish.

In town parishes he is assisted by a deacon.

(b) Administration of Funds.

The funds of the church are administered by the "Epitropai," who are elected by the parishioners, and are responsible to the Consistory Court.

DIOCESAN ORGANIZATION[2]

(a) The Bishop.

Bishops are elected by an assembly consisting of—

The Metropolitans, the Diocesan and Suffragan Bishops of Roumania.

All the Deputies and Senators of the Roumanian Parliament who belong to the Orthodox Church.

The election must be confirmed by the Crown.

[1] Milas, p. 364.

[2] Ibid., pp. 326, 327. *Archiv. für Kirchenrecht*, Bd. 42, pp. 280–2.

(b) Suffragan Bishops and Protopopes.

Every Diocesan Bishop in Roumania has a Suffragan (Archiereu Locoteninte).

The Suffragan Bishops are appointed by the Synod under the confirmation of the Crown.

It is also customary to ask for the blessing of the Patriarch of Constantinople. In addition to the Suffragan Bishop, each district of the diocese has a Protopope or arch-priest appointed over it.

Their appointment and also their deposition lies with the Diocesan Bishop or the Metropolitan.

(c) The Consistory Court.

The Consistory Court is composed of at least three members, appointed by the Bishop from among the clergy of his diocese.

It deals solely with ecclesiastical affairs, and its decisions can only be executed with the consent of the Bishop.

In certain cases, expressly provided for by the Œcumenical Canons, there may be an appeal from the Consistory Court to the Holy Synod.

NATIONAL ORGANIZATION

(a) The Metropolitan of Bucharest.[1]

The Metropolitan of Bucharest is the Primate of the Roumanian Church.

He is elected in the same way as the Diocesan Bishops, but with this difference, that he—and the Metropolitan of Jassy in Moldavia—can only be elected from among the Roumanian Bishops, who are sons of Roumanian parents, born in the Principality of Roumania, and not merely naturalized.

If any two candidates should happen to receive an equal number of votes, the election is decided by lot.

[1] *See* Arts. 2, 8 of the Statute of 1872. *Archiv.* Bd. 42.

(b) The Holy Synod.[1]

The Holy Synod consists of the following members:

The Metropolitan of Bucharest.

The Metropolitan of Jassy.

All Diocesan and Suffragan Bishops.

The Metropolitan of Bucharest usually presides, but in his absence the Metropolitan of Jassy.

If neither Metropolitan should be present, the senior Bishop acts as president.

The Minister of Worship attends the sittings of the Synod, but has no vote.

If he does not belong to the Orthodox Church, he must be represented by some one who is a member of it.

The Synod meets twice a year, in the spring and autumn.

All purely ecclesiastical and spiritual affairs may be dealt with directly by the Synod, but its decisions in other cases require the confirmation of the Crown.

Any penalties that it imposes must be of a purely ecclesiastical nature.

The Metropolitans, the Diocesan and Suffragan Bishops, are to be judged for ecclesiastical offences by the Holy Synod, but for civil and political offences by the High Court of Justice and Cassation.

The Holy Synod can only pass judgement on them for ecclesiastical offences in their absence, if summonses have first been issued to them in accordance with the 74th Apostolic Canon.

[1] Milas, p. 314; and Arts. 8–16 of the Statute of 1872. *Archiv.* Bd. 49, pp. 423–6.

VII

THE CHURCH OF SERVIA

PAROCHIAL ORGANIZATION [1]

(a) The Parish Priest.

The parish priest is appointed by the Bishop on the recommendation of the Diocesan Spiritual Court, which elects the best qualified of the candidates who apply for the vacant office.

His income is derived partly from fees and partly from funds collected by the State. Any parish which can afford to do so may keep a deacon as well. Chaplains are only appointed to assist Protopopes or aged and infirm parish priests.

(b) The Church Community.

A Church Community is formed of several parishes which have one church between them.

All parishioners are members of the Church Community. It is responsible for the maintenance of the church and of all church property.

(c) The Church Committee.

The Church Committee consists of a president and ten members. The latter are elected by the Community for two years.

[1] Milas, p. 358; and Ecclesiastical Statute, 1890. Arts. 37–55. *Archiv. für Kirchenrecht*, Bd. 70.

They must be Servian citizens belonging to the Orthodox Faith. Their election is notified to the Protopope or administrator of the district; who in turn informs the Diocesan Spiritual Court. The parish priest of the Church Community is president of the Church Committee.

Where there are several clergy one is elected to this office by the Committee itself.

The Committee also chooses from amongst its own body a vice-president, two treasurers, and an executive officer. The Church Committee has to see that the church is kept in proper repair and provided with everything that is necessary for the conduct of divine service, and it also manages the financial affairs of the Church Community.

DIOCESAN ORGANIZATION[1]

(a) The Bishop.

The Bishop is elected by the Episcopal Synod.

His election is submitted to the Crown for confirmation.

(b) The Diocesan Spiritual Court.

The members of this Court are appointed by the Crown in agreement with the Minister of Public Worship and the Bishop of the diocese.

The Diocesan Spiritual Court settles disputes amongst the clergy, regulates their payment, directs the building and restoration of churches, and gives leave for the separation of parishes, where such a separation would be more convenient.

(c) The Protopresbyter and the District Administrator.

Each of the four Servian dioceses is divided into a certain number of districts, having each their Protopresbyter.

[1] Ecclesiastical Statute, 1870. Arts. 30–5. *Archiv. für Kirchenrecht*, Bd. 70; 1893.

These districts are again subdivided into smaller districts, under the supervision of one of the clergy, who bears the title of District Administrator.

The duties of a Protopresbyter and of a District Administrator are similar within their respective spheres and correspond fairly closely to those of Archdeacon and Rural Dean in our own Church.

For the office of Protopresbyter two candidates are chosen by the clergy of the Protopresbyterate, and proposed to the Diocesan Bishop. He in turn submits these names to the Episcopal Assembly, which chooses one of them.

The candidate so chosen is appointed by the Bishop, who, at the same time duly notifies his appointment to the Minister of Worship.

The District Administrator is elected by all the parochial clergy of his district without any further formality.

NATIONAL ORGANIZATION

(a) The Metropolitan of Belgrade.[1]

The Metropolitan of Belgrade is the head of the Servian Church.

He is elected by a special elective congress, composed of—

All members of the Episcopal Synod.

All Archimandrites.

All country Protopopes, and the Protopopes of Belgrade and Nisch.

The President of the Ministerial Council.

The Minister of Public Worship and Education.

The President and Vice-President of the National Assembly.

(If the Assembly is not sitting, then the President and Vice-President of the last ordinary, or extraordinary, National Assembly.)

[1] Milas, p. 304. *Archiv. für Kirchenrecht*, Bd. 70, pp. 377–80.

The President of the State Council.
The President of the Court of Cassation.
The Comptroller-General.
The Rectors of the High School and of the Theological Institute.

The election takes place under the presidency of the Bishop who is senior in office; and the result of the election is submitted to the Crown for confirmation by the Minister of Public Worship and Education.

(b) The Episcopal Synod.[1]

The Episcopal Synod consists of—
The Metropolitan of Belgrade, who is President.
All Diocesan Bishops.

It meets once a year, in the spring or autumn, but may meet oftener if required.

It deals with all matters affecting faith, morals, ritual, doctrine, spiritual discipline, and organization of dioceses, parishes, and monasteries.

It also elects the Diocesan Bishops, and appoints Archimandrites.

(c) The Supreme Spiritual Court.

This Court is composed of a president, five ordinary, and five honorary members. The president is a Bishop, elected for one year by the Episcopal Synod.

The Court meets twice a year at the Metropolitan's See.

The presence of the president and four members is necessary to form a quorum. The Supreme Spiritual Court is the highest court of appeal in all matters of spiritual jurisdiction, but no cases can come before it except they have been first regularly tried before the Diocesan Consistory Court.

[1] Milas, 313, 314. *Archiv.* Bd. 4–92, 70.

VIII

THE CHURCH OF MONTENEGRO

(a) Parochial Organization.[1]

The parish priests are appointed by the Metropolitan of Cettinje.

Their parishes number from 150 to 300 families.

The funds of the church are administered by the churchwardens (Epitropai).

(b) National Organization.[2]

The Metropolitan of Cettinje is the head of the Montenegrin Church. He is appointed by the Prince. He has no Diocesan Bishops under him.

One see was founded in 1876, but since the death of its first Bishop it has been administered by the Metropolitan.

[1] Milas, p. 364. [2] Ibid., p. 326.

IX

THE CHURCH OF BULGARIA

PAROCHIAL ORGANIZATION

(a) The Parish Priest.[1]

The parish priest is elected by a parochial assembly of laity and clergy under the presidency of the Protopresbyter of the district. His election is confirmed by the Bishop, with the consent of his Diocesan Council.

Besides their fees, country clergy receive an additional grant of 850 francs, and lower clergy of from 1,200 to 1,500 francs per annum.

Of this grant one-quarter is paid out of the Church revenues, and three-quarters by the State, which has to collect the necessary sum from the orthodox Bulgarian population.

The clergy are specially required by the Exarchal Statute of 1883 to preach on Sundays and Festivals, or, at least, to read aloud one of the Church homilies.

But the laity are forbidden by this statute to preach or read in the churches, as schoolmasters and others were accustomed to do formerly.

(b) Administration of Funds.

The Church funds are administered by a council of from three to five lay members, who are elected by the parishioners under the presidency of the parish priest.

[1] Milas, p. 359. Jireceks, *Das Fürstenthum Bulgariens*, pp. 235–41.

Their term of office is one year, and they are subordinate to the Diocesan Council.

DIOCESAN ORGANIZATION

(a) The Bishop.[1]

In every diocese there is a list kept of all the clergy, and a certain number—about one to three—of the most prominent laymen, over thirty years of age, from every village in the diocese, who are qualified to act as electors.

When a see falls vacant, the Synod at once appoints a neighbouring Bishop as *locum tenens*, who summons the clerical and lay electors of the diocese to elect a new Bishop.

These electors choose two names from a general list of all the clergy eligible for the Episcopate in the Principality.

This list includes celebrated preachers, heads and teachers of ecclesiastical schools, Archimandrites, Hegumens, Archdeacons, Suffragan Bishops, secretaries of the Holy Synod, and other unmarried clergy noted for their theological attainments.

The names selected by the electors are submitted to the Holy Synod, which chooses one of them.

After his election has been confirmed by the Crown, the Bishop-elect is consecrated and recommended to his diocese by a letter from the Holy Synod.

Every Bishop is bound to make a visitation of his diocese once a year, and inspect the churches, schools, etc.

Yearly meetings of all the clergy in the diocese are also held, under the presidency of the Bishop or his representative, to discuss educational questions and all matters of general interest to the diocese.

The Bishop is assisted by a Suffragan Bishop, and by his chaplain (Protosyncellus), who helps him in the management of his diocese, and represents him in his absence.

[1] Jireceks, *Das Fürstenthum*. Milas, pp. 333, 337, 344.

(b) The Diocesan Council, or Consistory Court.[1]

The Diocesan Council is composed of four members elected by the clergy of the diocese.

They must all be clergy and over thirty years of age.

Their term of office is two years, but they are so elected that half of them retire yearly.

One member is treasurer.

The Council meets at the Bishop's residence once a week for the transaction of its business.

In spiritual matters the Bishop may not do anything without the Council, nor the Council without the Bishop.

(c) Protopopes.[2]

Every Bulgarian diocese is divided into a number of districts, varying according to the size of the diocese, and each presided over by a Protopope.

(In Bulgaria he is usually called the "Bishop's representative.")

The Protopope is elected by all the clergy of the district for two years. He is assisted by a District Council of at least four members, clerical or lay, which deals with all the current business of the district; and no case can go before the Diocesan Consistory Court which has not first been tried before the Protopope and his Council.

The holders of all these diocesan offices must be confirmed by the Holy Synod and the Government.[3]

NATIONAL ORGANIZATION

(a) The Exarch.[4]

The Exarch, who is the head of the Bulgarian National Church, is elected for life.

He must be at least forty years of age, a Bulgarian

[1] Jireceks, *Das Fürstenthum*, *loc. cit.*
[2] Milas, pp. 345–8.
[3] Jireceks, *loc. cit.*
[4] Milas, pp. 304, 305. Jireceks, *Das Fürstenthum*, *loc. cit.*

by birth, and have received a sound theological education.

He must also have been a Bishop for five years, and he retains his bishopric when he becomes Exarch.

He is elected as follows:

1. On the vacancy of the Exarchal See the Diocesan Bishops are required by the Holy Synod to submit in writing the names of those Bishops whom they consider most worthy of the Exarchal dignity.

2. The Diocesan Bishops are further requested by the Exarchal Council to elect—together with the laity—two lay members to represent each diocese.

3. A general assembly, composed of—

(*a*) All members of the Holy Synod.

(*b*) All members of the Exarchal Council.

(*c*) All Diocesan Bishops.

(*d*) The lay members chosen by the Bishops, and deputies from the Bulgarian community at Constantinople, proceed to open the papers on which the names of the candidates have been written by the Bishops.

4. The Holy Synod chooses two or three of these names, and submits them to the Government for approval.

5. The General Assembly elects the Exarch from the candidates thus selected and approved.

6. The Sultan confirms the election.

7. The Exarch is installed.

8. The Prince of Bulgaria issues a proclamation to that effect to the people.

The Exarch resides in Constantinople.[1]

(b) The Holy Synod.[2]

The Holy Synod consists of four Bishops chosen by all the Diocesan Bishops for four years.

The Exarch is president.

[1] The election of the Exarch is a somewhat complicated matter. I hope that, by a careful comparison of Jireceks and Milas, I have stated it correctly.

[2] Milas, p. 313.

The Synod holds its regular sittings once a year, after the Second Sunday after Easter.

Additional sittings may be held if any urgent necessity for them should arise.

The duties of the Holy Synod comprise—

The choice of Diocesan Bishops from the two names proposed by the Diocesan Assembly.

All matters relating to faith, morals, and Church discipline.

The exercise of spiritual discipline.

The education of the clergy.

Spiritual censure.

Final decisions in all spiritual cases, in questions of marriage and divorce, and in disputes between the clergy.

(c) The Exarchal Council.

The Exarchal Council consists of the Exarch as president and six lay members chosen by the people and clergy of all the dioceses in the Exarchate, and confirmed by the Crown on the Exarch's proposal.

Their term of office is four years.

The duties of the Council comprise—

Management of schools.

Erection of churches and charitable institutions.

Administration of Church funds.

Examination of the yearly accounts of all churches and monasteries, etc.

X

THE METROPOLITANATE OF KARLOWITZ

PAROCHIAL ORGANIZATION[1]

(a) The Parish Priest.

The population of each parish numbers about 2,000.

If over 2,000 an assistant priest is appointed; if over 4,000 two assistant priests, and if over 6,000, three or four assistant priests, as required.

Any parish which can afford to do so may keep a deacon as well. The parochial clergy receive their income from two sources—

(1) A certain portion of land, or a corresponding monetary compensation.

(2) A yearly salary, instead of parish contributions and fees.

But some parish priests have a house and firing assigned to them. In this case they do not receive the yearly salary, but they receive fees instead—at a fixed rate—from their parishioners for their various ministrations. The yearly salary varies from 400 fl. to 1,000 fl., and orthodox parishes are divided into six classes according to the amount of the salary paid to the parish priest. The Diocese of Karlstadt alone forms an exception to

[1] Milas, pp. 359–61.

this rule, the parishes there being only divided into three classes.

The parish clergy including the assistant priests and deacon, are elected in the following manner:

Applications for any of these posts must be sent in to the Diocesan Consistory Court, which examines them, and transmits the names of those candidates who possess the necessary qualifications to the Local Church Assembly for election.

The Local Church Assembly proceeds to the election in the presence of a member of the Diocesan Consistory Court.

The Diocesan Consistory Court must confirm the election.

Any candidate for the office of parish or assistant priest must pass an examination which is held yearly at the Bishop's residence.

Theological professors of three years' standing, and teachers of Middle Class Schools who have taught for five years, are, however, exempt from this examination.

(b) The Local Church Community.

The orthodox parishes in each district are formed into a Local Church Community, for the purpose of managing their church and school affairs.

Every such Local Church Community is represented by a—

(c) Local Church Assembly.

The clergy are *ex-officio* members of this Local Church Assembly, but the number of lay members depends on the number of individuals embraced in the Local Church Community, and varies from 50 to 120.

Unless the parish priest is elected as president, the Assembly choose the president from amongst its own members, and also its vice-presidents and secretary.

The Local Church Assembly meets twice a year.

Its principal business is to administer the church funds, and direct all such affairs of the Community as are not the immediate concern of the parish priest.

It has also to represent the Local Church Community in its relations to other bodies, and to matters which fall outside the Community.

The minutes of the Assembly's meetings must be laid before the Diocesan Consistory Court for confirmation.

(d) The Local Church Committee.

The Local Church Committee is the executive organ of the Local Church Assembly, and gives effect to its decisions.

The members of the Local Church Committee, with the exception of the parish priest, who is, as usual, an *ex-officio* member, are elected by the Local Church Assembly.

They may vary from eight to twenty-four.

The president, vice-president, and secretary of the Local Church Assembly fill the same posts in the Local Church Committee.

The duties of the Local Church Committee comprise—

(1) The keeping in repair of churches, and parochial and school buildings.

(2) The appointment of church and school officials.

(3) The care of widows, orphans, and the poor.

(4) The election of wardens, whose duty it is to keep the current accounts of the Community.

(5) The management of church and school finances.

(6) The election of managers and other officials connected with the Community's schools.

(7) The election of guardians for the orphans and the poor.

The Local Church Committee holds its meetings regularly during the first week of each month.

The minutes of these meetings must be submitted to the Protopope of the district, at his visitation, if required.

DIOCESAN ORGANIZATION [1]

(a) The Bishop.

The Bishop is elected by the Episcopal Synod from three names presented by the Metropolitan. The election must be unanimous and receive the confirmation of the Crown.

The Bishop is assisted in the administration of his diocese by—

(b) The Diocesan Assembly.

(c) The Diocesan Consistory Court.

(d) The Diocesan Administrative Committee.

(e) The Diocesan School Committee.

The laity are fully represented in all these bodies, which form, within the limits of the diocese, the counterpart of the administrative bodies for the whole Metropolitanate.

The Protopope.[2]

Each diocese is divided into districts presided over by a Protopope. He is elected by the clergy and laity of each district.

NATIONAL ORGANIZATION

(a) The Metropolitan of Karlowitz.[3]

The Metropolitan is elected by the National Church Congress. His election is confirmed by the Crown, and he is then installed.

[1] *See below*, National Church Congress, etc. Milas, pp. 139 and 344.
[2] Milas, p. 345 ; and E. Von Radic, *Die Verfassung*, pp. 157–62.
[3] Milas, p. 303.

(b) The Episcopal Synod.[1]

The Episcopal Synod consists of the Metropolitan as president and six Diocesan Bishops.

It deals solely with matters affecting faith, divine worship, and ecclesiastical discipline.

A Royal Commissioner attends the meetings of the Synod, except in purely spiritual cases, and at the election of Bishops.

The Synod meets once a year, and is summoned by the Metropolitan with the consent of the Crown.

(c) The National Church Congress.[2]

The National Church Congress is composed of the Metropolitan as president, all the Diocesan Bishops, and seventy-five deputies.

Of these deputies, twenty-five are clergy and fifty are laymen.

The vice-president is chosen by the Congress from the lay deputies. A Royal Commissioner attends the sittings of the Congress, but has no part in its transactions or resolutions.

The Congress deals principally with matters of Church administration, the schools, and school endowments.

It meets regularly every third year, and is summoned by the Metropolitan—or, in the vacancy of the see, by the Metropolitan Church Council—with the consent of the Crown.

(d) The Congress Committee.

The Congress Committee is the executive organ of the National Church Congress.

It consists of the Metropolitan as president, one Bishop, two other clergy, and five lay members, chosen by the Congress from amongst its own body.

[1] Milas, p. 309. Von Radic, *Die Verfassung*, pp. 34–54.
[2] Milas, pp. 309–11. *Archiv.* Bd. 43, 44.

In the absence of the Metropolitan the Bishop, or his representative, presides.

The vice-president is chosen from the lay members.

For the transaction of business the presence of the president and at least four members is required.

The Committee lasts during the entire period that the Congress is in session, and sits four times during the year at the Metropolitan's See.

If necessity should arise, more frequent meetings may be called for by the president.

The Committee, which is responsible to the Congress for its proceedings, must submit the minutes of its meetings to the Hungarian Minister.

The National Church Secretary is secretary to the Congress Committee.

In addition to the National Church Congress and the Congress Committee, there is—

(e) The National Church Council,

Which has the oversight and direction of all the elementary and secondary schools, and educational establishments which are assisted by the national funds.

The Council consists of the Metropolitan as president, a vice-president chosen, the School Council, the Chief Director of the Serb National Schools, and six other members chosen by the National Church Congress.

The Council holds its sittings as circumstances require, and is responsible to the Congress for its proceedings.

THE METROPOLITAN CHURCH COUNCIL

The Metropolitan Church Council consists of the Metropolitan as president, two Bishops, three other clergy, and three lay members, a clerk and a treasurer.

The two latter have no vote.

The Metropolitan appoints his representative.

The Bishops are elected by the Episcopal Synod, and

the other clerical and lay members by the National Church Congress.

The Metropolitan Church Council is the Supreme Court of Appeal in all judicial matters which touch spiritual discipline or questions of marriage and divorce.

It is a court of First Instance for complaints against the Bishops or Diocesan Consistory Courts.

It also deals with doctrinal and ritual matters, and sees that the Statutes are properly observed by the clergy.

The Metropolitan Church Council meets twice a year, or oftener if necessary, at the Metropolitan's See.

XI

THE METROPOLITANATE OF BUKOWINA AND DALMATIA[1]

PAROCHIAL ORGANIZATION[2]

BUKOWINA

(a) The Parish Priest.

The parish priest is appointed by the Bishop of the diocese, but the Consistory Court is consulted before the appointment is made.

The candidate must pass an examination before he is allowed to enter upon his office.

Any priest who does not accept his appointment when it is notified to him may not apply for any other post for ten years.

The parish priest is assisted in his duties by a cantor, and in large parishes he has an assistant priest as well, who is subordinate to him in every way.

For very small churches only vicars are appointed.

The clergy are paid out of the Græco-Eastern Church Fund.

[1] This Metropolitanate is composed of the Province of Bukowina, with the Archbishop's See at Czernowitz, and the two Orthodox dioceses of Zara and Cattaro in Dalmatia.

[2] Milas, pp. 363, 364.

(b) The Parish Committee.

The Parish Committee consists of the parish priest as president, and from six to twelve parishioners elected by the Church Assembly, to which body it is responsible, and submits, from time to time, reports of all its proceedings.

The Parish Committee assists the priest in—

(1) Maintaining ecclesiastical discipline and providing for the orderly conduct of divine service.
(2) Keeping in repair all the church buildings belonging to the Church Community.
(3) Providing for the widows and orphans.
(4) Administering the church finances.

The Committee elects from its own body two guardians, who are entrusted with the administration of the current business of the parish.

DALMATIA

The parish priest is appointed by the Bishop of the diocese, after consultation with the Consistory Court.

The clergy are paid out of the State Treasury, as there is no Church fund in Dalmatia such as exists in the Bukowina.

The finances are managed by the officials of the Church, who are responsible for their administration to the Diocesan Consistory Court.

DIOCESAN ORGANIZATION [1]

(a) The Bishop.

The Bishop is appointed by the Crown.

He is assisted in the management of his diocese by Protopopes, whom he has the right of appointing.

[1] Milas, pp. 326, 345.

(b) The Diocesan Consistory Court.[1]

In Bukowina the Diocesan Consistory Court consists of six members; in Dalmatia there are only four. In Bukowina the management and supervision of theological institutions belongs to the Diocesan Bishop personally. In Dalmatia it belongs to the Consistory Court.

Questions of marriage and divorce have been removed in both dioceses from the jurisdiction of the ecclesiastical to that of the civil courts.

NATIONAL ORGANIZATION[2]

(a) The Metropolitan.

The Metropolitan of Czernowitz, who is the head of the Orthodox Church in Bukowina and Dalmatia, is appointed directly by the Crown.

(b) The Metropolitan Synod.

The Metropolitan Synod consists of the Metropolitan of Czernowitz and the two Diocesan Bishops of Zara and Cattaro.

The Metropolitan presides, and the Synod cannot meet during the vacancy of the Metropolitical See, but if the Metropolitan is merely prevented from attending, his place as president may be filled by the senior Bishop.

The other two Diocesan Bishops may also be represented by spiritual dignitaries from their dioceses, but the representatives must bring a notification in writing to that effect from their Diocesan Bishops.

Both the Metropolitan and the Bishops may bring any of the higher clergy of their dioceses with them to the Synod, to take part in its deliberations, but they

[1] Milas, pp. 139, 340, 341.
[2] Ibid., pp. 314, 315. Synodal Statute, 1884.

have no vote. The Synod usually meets once a year; but, if there are no urgent matters claiming its attention, it may meet even less frequently.

Its meetings are generally held in Vienna, at the Orthodox Church of the Holy Trinity; but it may meet elsewhere if more convenient.

The Metropolitan Synod deals with all matters affecting faith, morals, ritual, academies for religious instruction, ecclesiastical discipline and jurisdiction.

In such purely spiritual matters its decisions are valid in themselves, but in more secular affairs the sanction of the Crown is required.

XII

THE METROPOLITANATE OF HERMANNSTADT

PAROCHIAL ORGANIZATION[1]

(a) The Parish Priest.

The parish clergy, chaplains, and deacons are elected by the Parish Synod, under the presidency of the Protopresbyter of the district.

Any applicant for the post of parish priest must have passed the Bishop's examination successfully. (This examination is conducted at the Bishop's See by a specially appointed commission.)

The result of the election is submitted by the Protopresbyter of the district to the Diocesan Consistory Court, which, if the election has been duly carried out, obtains the Bishop's confirmation.

(b) The Parish Synod.

The Parish Synod consists of all the parishioners who are of age, of independent means, and good life.

It meets once a year, in January. The parish priest is president, or, if the Synod is proceeding to elect a parish priest, the Protopresbyter of the district presides.

[1] Milas, pp. 361, 362; Organic Statute, 21–9, Hermannstadt, 1868.

Its resolutions are submitted to the Diocesan Consistory Court by the Protopresbyter.

Its duties comprise—

(1) The election and payment of the clergy, school-teachers, and other officials.

(2) The keeping in repair of the church, and any church and school buildings, together with the foundation of churches, schools, and benevolent institutions.

(3) The election of deputies to the Diocesan Assembly and the National Church Congress.

(c) The Parish Committee.

The Parish Committee consists of the parish priest, who is an *ex-officio* member, and ten to thirty members elected for three years by the Parish Synod.

The Committee elects its president and secretary from its own body. It represents the Church Community in its relation to all outside affairs, and manages the finances and endowments of churches and schools. It sits twice a year, in May and December.

(d) The Parish Guardians.

These are elected by the Parish Synod, for three years, from the whole parish community, and their number varies from two to four, according to the number of parishioners. They are entrusted with the maintenance of the church and school property, and its administration in accordance with the resolutions of the Parish Synod.

In places where several Church Communities keep up one or more schools in common there are also—

(e) School Guardians, and

(f) A School Committee.

DIOCESAN ORGANIZATION

(a) The Bishop.

The Bishop is elected by a Diocesan Assembly, consisting of twenty clerical and forty lay delegates, under the presidency of the Metropolitan or, more usually, his deputy.

The Bishop-elect is presented to the Episcopal Synod to be canonically examined, and to receive the confirmation of his election from the Synod.

(b) The Diocesan Assembly.

The Diocesan Assembly corresponds, within the diocese, in jurisdiction and composition to the National Church Congress.

(c) The Diocesan Consistory Court.

The Diocesan Consistory Court corresponds to the Metropolitan Consistory Court.

It falls into three subdivisions.

Its members are elected by the Diocesan Assembly.[1]

(d) Protopresbyters.

Each district in the diocese has its Protopresbyter, who is elected by representatives of the clergy and laity of the district.

The Protopresbyter is assisted in the administration of his district by—

(1) A Protopresbyterial Court of Justice for all judicial questions.

(2) A Protopresbyterial Assembly for the administrative and financial affairs of the churches and schools, with a Protopresbyterial Committee and a Protopresbyterial Board of Guardians attached to it.[2]

[1] Milas, p. 344. [2] Ibid., pp. 345–8.

NATIONAL ORGANIZATION

(a) The Metropolitan of Hermannstadt.

The Metropolitan is elected by the Metropolitan Church Congress, which is composed for this purpose of 120 deputies (i.e. one-fourth above the ordinary number).

Forty are clergy and eighty are laymen. One-half of these represent the Archbishopric of Hermannstadt, and the other the two subordinate dioceses of Arad and Karansebes.[1]

A delegate from the Metropolitan Consistory Court presides.

In the event of no candidate receiving an absolute majority of votes, the election is narrowed down to the two candidates who have polled the greatest number of votes.

If the result should again be indecisive, the election is decided by lot.

The result of the election is submitted to the Sovereign for confirmation, after which the new Metropolitan is installed.

(b) National Church Congress.

The National Church Congress consists of—

The Metropolitan, as president (in his absence the senior Bishop presides).

The Diocesan Bishops.

Thirty clerical and sixty lay deputies, who are elected for three years.

The National Church Congress meets every three years.

It is summoned by the Metropolitan, or, if the see should be vacant, by the Metropolitan Consistory Court; but due notice of its meeting must be given to the Crown.

[1] Milas, pp. 303, 304.

Its duties comprise—

(1) The maintenance of religious liberty and self-government in the Græco-Oriental Roumanian Church.

(2) The management of Church and School affairs.

(3) The election of the Metropolitan, and of the assessors of the Metropolitan Consistory Court.

(c) The Metropolitan Consistory Court.

This Court is the highest administrative and judicial body in the Metropolitanate.

It consists of—

The Metropolitan as president.

The Diocesan Bishops.

A certain number of honorary assessors elected by the National Church Congress from amongst its members, both clerical and lay.

The Metropolitan Consistory Court is divided into three Senates—

(1) The Ecclesiastical Senate.

(2) The Senate of Education.

(3) The Senate of Guardians.

The Ecclesiastical Senate has six assessors, all clergy.

The other Senates have the same number of assessors, but only two are clergy and four are laity.

The Metropolitan is president of all three Senates, and they have also a secretary and treasurer in common.

To these a solicitor is added for all questions of marriage and divorce.

The Ecclesiastical Senate is a Court of Appeal for all ecclesiastical causes.

The Senate of Education is the highest administrative authority for the affairs of all religious schools and institutions.

The Senate of Guardians manages the funds of the Metropolitanate.

The secretary and treasurer are elected at the general sittings of the Metropolitan Consistory Court, in which the members of all three Senates take part.

The summoning of the National Church Congress, and the election of deputies to it, are also undertaken by the Metropolitan Consistory Court at its general sittings.

(d) The Episcopal Synod.

The Episcopal Synod consists of—

The Metropolitan as president, and the Diocesan Bishops.

The Synod meets once a year, and all the Diocesan Bishops are bound to attend.

Its duties comprise—

(1) The canonical examination of every Diocesan Bishop at his election.

(2) The settlement of questions relating to doctrine, ritual, and the Sacraments, and also the oversight of the morals of the clergy and people.

(3) The inspection of theological and educational establishments, with a view to ascertaining whether their functions are being properly fulfilled.

(4) The maintenance of the liberties of the Church against any interference.[1]

[1] Milas, pp. 311–13.

Eastern Church Association

OBJECTS OF THE ASSOCIATION

(1) To give information as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion.

(2) To make known to the Christians of the East the doctrine and principles of the Anglican Church.

(3) To take advantage of all opportunities which the Providence of God shall afford for Intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East.

(4) To assist as far as possible the Bishops of the Orthodox Church in their efforts to promote the spiritual welfare and the education of their flocks.

PATRONS

The Most Rev. the Lord Archbishop of York.
The Most Rev. the Lord Archbishop of Mount Sinai.

The Rt. Rev. the Lord Bishop of Exeter.
The Rt. Rev. the Lord Bishop of Gloucester.
The Rt. Rev. the Lord Bishop of Oxford.
The Rt. Rev. the Lord Bishop of Salisbury.
The Rt. Rev. the Lord Bishop of Southwark.
The Rt. Rev. the Lord Bishop of Derby.
The Rt. Rev. the Lord Bishop of Reading.
The Rt. Rev. the Lord Bishop of Moray, Ross, and Caithness.
The Rt. Rev. the Lord Bishop of Gibraltar.
The Rt. Rev. the Lord Bishop of Lebombo.
The Rt. Rev. the Lord Bishop of North Queensland.
The Rt. Rev. the Lord Bishop of Fond du Lac, U.S.A.
The Most Rev. Archbishop Maclagan.
The Rt. Rev. Bishop Corfe.

STANDING COMMITTEE

Athelstan Riley, Esq. (Seigneur of Trinity),
Chairman.
The Very Rev. the Dean of S. Paul's.
J. T. Atkinson, Esq.
Rev. R. F. Bigg-Wither.
W. J. Birkbeck, Esq.
Rev. C. R. Davey Biggs, D.D.
Rev. F. E. Brightman.
C. R. Freeman, Esq.
Edwin Freshfield, Esq., LL.D.
Rev. A. C. Headlam, D.D.
Sir Theodore C. Hope, K.C.S.I., C.I.E.
Rev. W. H. Hutton, B.D.
Rev. T. A. Lacey.
Rev. Canon Newbolt.
Rev. S. J. M. Price, D.D.
Rev. L. Pullan.
Rev. Canon C. H. Robinson.

Treasurer:

G. T. Biddulph, Esq., 43 Charing Cross.

Secretary:

Rev. Mark R. Swabey
(Holy Trinity Vicarage, Bromley Common, Kent),
The Church House, Westminster.

Assistant Secretary:

Miss M. G. Dampier.

Printed by A. R. Mowbray & Co. Ltd.
London and Oxford

281.9Q
D188

Dampier, M.G.

Organization of the Orthodox Eastern Churches

Dec 20 1910	Davis	Jan 8			
1912					

281.9Q
D188

C0-AYK-160